لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

November 1962

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EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death at the crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

When Hazrat Ahmad published his claims and revelations received by him, he encountered a severe storm of opposition from all quarters and all communities. In spite of this opposition God began to strengthen his voice and people began to follow him. At the time of his death in 1908, he had gathered around him a group of faithful and staunch followers not only in India but also in other countries, numbering hundreds of thousands.

After his death in 1908, he was succeeded by the Late Hazrat Maulvi Nuruddin Sahib as his First Khalifa. At his death in 1914, Hazrat Mirza Bashiruddin Mahmud Ahmad, the Promised Son of the Promised Messiah, was elected as his second Khalifa.

He particularly undertook a vast programme of the prorpagation of Islam, and under his guidance, the Movement is caerrying on vigorous missionary activities throughout the world. There is now a network of Ahmadiyya missions in almost every free country.

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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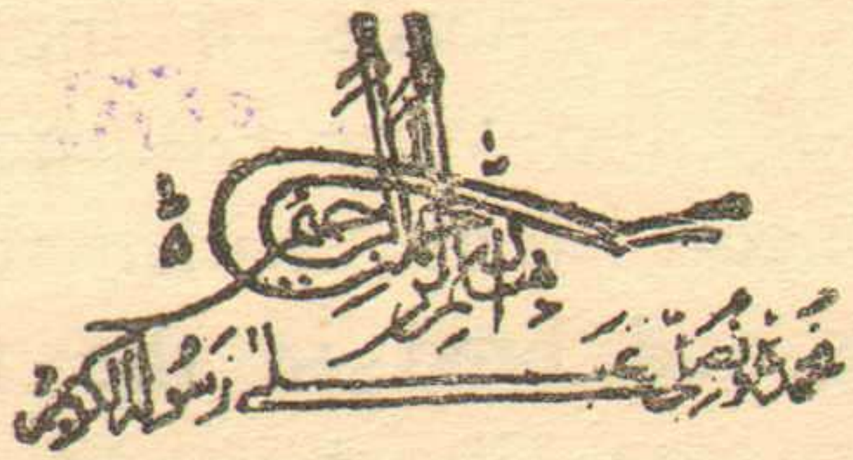

THE REVIEW OF RELIGIONS

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Women, Mosques and Churches

Without doubt August 25, 1962 was a memorable day in more than one respects. It was on this day that the foundation stone of our mosque in Switzerland and indeed in the heart of the Christian West, was laid by no less a person than the youngest daughter of the Promised Messiah *on him be peace*, Hazrat Sahibzadi Syeda Amatul Hafiz Begum herself. The building of yet another Ahmadiyya Muslim Mosque in Europe is in itself a news of considerable importance. That the foundation stone of such an important mosque was laid not by a gentleman

but a lady must have made people sit up and take notice. For to the West, it is most unusual for a woman to be permitted to perform such a high office. She may well play the hostess at a cocktail party, a dinner or a dance. She might even be allowed to launch a ship with perfect propriety. But to single her out over the heads of men for laying the foundation stone of the very House of God is unthinkable and inconsistent with the teachings of Christianity. Born and bred in the traditions of the Holy Bible, an average Christian cannot help feeling the way he does. For according to the Bible, a woman cannot take precedence over men in the Church. Says the Bible :

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"Let the women learn in silence with all subjection. I suffer not a woman to teach nor to usurp authority over man but to be in silence. For Adam was first formed and then Eve".

(Timothy 2/9)

Further it says :

"Let your women keep silence in the Churches. For it is not permitted unto them to speak but they are commanded to be under obedience, as also with the law.

"And if they will learn anything let them ask their husbands at home for it is shame for woman to speak in the Church." (Corinthians 14/34-35)

It is a pity that through accident or design, most definitely the latter, the western man in the street has been supplied with a very distorted picture of Islam. He is so ill-informed that when he thinks of Islam and women, he thinks of harems full of wives. It is time beliefs of this kind were shed and such errors corrected. The mere fact that a distinguished lady performed the functions of the Chief guest at Zurich, gives the lie to such a belief. The Holy Prophet of Islam *on whom be peace and blessings of God* says that 'the best among you is one whose dealings with his wife are the best'. About his own wife Aisha *may God be pleased with her*, he is authentically reported to have commanded his followers to learn half the *Shariah* (law) from her. As a matter of fact, Aisha it was whose rapier sharp intellect, acute critical faculties and scholorship made her the teacher, guide and thinker who lectured to large audiences of men and women, solved difficult problems of jurisprudence and theological controversy and made a large number of contributions of abiding value to various branches of Islamic learning.

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Abu Musa Asha'ri says in *Jami' Tirmizi :*

> "We, the companions of the Holy Prophet *on whon be peace*, never faced any difficult problem about which Hazrat Aisha was not able to provide some guidance".

Ata son of Abi Ribah one of her pupils says in *Mustadrak-Hakim ;*

> "Aisha was the greatest jurist and

> the best scholar and her opinion always used to be the best of all."

Imam Zahri, himself a renowned contemporary, says in *Tabaqat Ibn Saad;*

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> "Hazrat Aisha was the most learned of all. Even prominent companions of the Prophet used to seek guidance from her (after his death)".

Hazrat Ibn Zubair says in *Mustadrak* and *Tabri.*

> "I never came across a greater expert on the Holy Quran, on duties and obligations, on casuistry, jurisprudence, literature, medicine, History of Arabia and Geneology than Aisha".

Masrooq, one of her pupils swears on oath that after the death of the Prophet he had seen prominent campanions of the Prophet consulting her and seeking her guidance.

As a leader and administrator, it should be enough to say that she actually commanded an army in the Battle of *Jamal.*

She is, of course, quoted here as an example which typifies the kind of women Islam raises and seeks to raise. One cannot help mentioning Hinda's example who led other women of the Muslim garrison in lashing out against their own sons and brothers and husbands who had suffered a serious defeat at the hands of the enemy and told them either to quit camp or offer battle to the enemy and win or die fighting. Women have been prominent saints

and divines and have risen to exalted spiritual positions and received revelations from God. Hazrat Amatul Hafiz Begum herself who performed the ceremony at Zurich symbolises in her august person all the qualities of head and heart which Islam fosters and wants to iaculcate in ladies. Her exalted status and spiritual eminence need no introduction. In His revelations to the Promised Messiah, God has testified to her greatness. She is a living example of virtue, piety and dutifulness to God and man and is indeed like so many other men and women from among the Ahmadi Muslims who are blessed with direct communion with God.

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We feel tickled and at the same time pained that we have been forced to defend the obvious. But thanks to continued compaign of hate and misrepresentation against Islam, we have to prove what in fact needs no proof that Islam has tried to create the ideal climate and the optimum temperature suitable to the growth and development of the best in women consistent with the demands of society and their best interests. This is neither proper time nor the place to discuss how Islam has conferred economic, social, marital, religious and other rights on women as no other religion or system has done. We hope to discuss this question some time later. Meanwhile suffice it to say, that the distinction accorded to Hazrat Amatul Hafiz Begum at Zurich is a tribute to the status which women enjoy in Islam as also to her own eminence and attainment.

The Holy Spirit—Some possible Objections And Reply To Them

—(III)—

From the writings of the Promised Messiah, peace and blessings of Allah be upon him—translated by A. R. Khan Bengalee.

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After explaining the true significance of the Holy Spirit, the Promised Messiah, peace be on him, proceeds to refute some objections that may be raised against it. He says :

Some objections that may be raised on what I have said with regard to the Holy Spirit should be refuted here. One of them is :

If the Holy Spirit descends only upon the spiritually perfect ones, i.e., those who have attained to the stage of *Baqa* (Regeneration) and *Liqa* (Union with God), and have attained Divine propinquity, how can it be a guardian and protector for all ?

The reply is :

There is no doubt that the Holy spirit descends with all its glory only upon those who are spiritually perfect and are blessed with Divine propinquity, but other people are not deprived of its general succour. Others, too, receive its help and succour in proportion to the intensity and sincerity of their own love for God.

The purport of what I have said above is simply that, when, at the stage of *Baqa* and *Liqa*, God's love descends upon man's love, the union of these two loves causes a glorious and extraordinary manifestation of the Holy Spirit, compared with which its other manifestations sink into insignificance. But it is wrong to maintain that, except its above-mentioned glorious manifestation in the case of perfect ones, it has no other manifestation. God does not allow a whit of His servant's

love to waste ; He blesses man's love with His own love, and, to the extent His love descends upon man's love, the Holy Spirit menifests its glory, and illumines his heart. It is a permanent and unchangeable law of God that, in proprtion to human love, there descends Divine love. When a stream of love flows from man, a corresponding stream flows from God also, and, when these two streams meet together, there is produced an Exceedingly Glorious Light which we call the Holy Spirit. But the imperfect descent of the Holy Spirit upon the spiritually imperfect ones is like a grain of sugar put into, say, twenty seers of water, which can not sweeten the water, and it remains as tasteless as ever ; and yet one cannot deny the putting of sugar in the water ; nor can one aver that the water has become sweet.

In short, the descent of the Holy Spirit upon the spiritually imperfect ones can not be doubted, for, it is through the inspiration of the Holy Spirit that even the most ordinary man has good thoughts ; nay, even the transgressors, sinners and wrong-doers sometimes see true dreams through its influence. The Holy Quran and the sayings of the Holy Prophet, *peace and blessings of Allah be upon him*, also testify to this truth. But in comparison with the grand manifestation of the Holy Spirit in the case of the perfect ones who are blessed with Divine propinquity, its other manifestations are not worth the name ; nay, they almost lose their entity.

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Another possible objection is :

If the Holy Spirit is designed to prevent people from going wrong or doing evil, why, then, do people commit sin and fall victims to disbelief, transgression and misdeeds ?

The reply is that God has provided two spiritual incentives for man's trial—— one inviting him to good and the other prompting him to evil. The former is called the Holy Spirit, and the latter, '*Iblis*' or 'Satan' ; these two incentives only provide an urge for good or evil, they do not compel anybody to any sort of action. The following verse of the Holy Quran alludes to this trnth :-

فالهمها فجورها و تقواها

i.e. God provides inspiration both for good and evil. The source

of inspiration to evil is the Satan that prompts evil thoughts, while the source of inspiration to good is the Holy Spirit that instils pure and holy thoughts into the mind. As God is the Ultimate Cause of all causes, He has attributed both these inspirtions and promptings to Himself, because it is He Who made this whole system of incentives to good and evil. The Satan posseses no power, of itself, to prompt evil thoughts, nor has the Holy Spirit any power to guide any body to righteous conduct.

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Our *Arya*, *Brahmo* and Christian antagonists raise an objection, and this is due to their ignorance, that the Quran purports to say that God intentionally set the Satan against man in order to misguide him. But our rash and thoughtless antagonists have committed a great blunder here. They ought to have known that the Holy Quran does not say that the Satan compels any one to go astray, nor does it say that God has appointed only the Satan to invite people to evil; rather, it says that, in order to try man, He has provided two incentives or urges——the angel and the Satan, both inviting, with equal force, to good and evil respectively, so that, by going through this trial, man may prove himself deserving of reward or punishment, as the case may be. Had he been provided with only one kind of incentives, for example, if both his external and internal urges had led him only towards good, or had he been endowed with such a nature that he could not, at all, do anything but good, then there would have been no justification for rewarding him with Divine propinquity on account of his good deeds, for all his incentives and impulses would have compelled him to do what is good only; if his nature had, from the very beginning, been free from evil inclinations and passions, how could he deserve reward for refraining from evil pursuits? Suppose, a man is impotent by birth, and, consequently, has no sexual desire. Now, if such a person boastfully asserts that once he was in the midst of a bevy of beautiful women, but he proved so pious that he did not, for once, cast a lustful glance at them, and had always been fearing God, then all people, would, no doubt, laugh him to scorn, and say, "O fool, did you ever have any sexual power the restraining of which might have entitled you to such

boasting and self-applause ?"

So, it should be borne in mind that a spiritual wayfarer can expect reward, at the initial stages of his journey, only on account of his fighting against his conflicting emotions or impulses. If, at these initial stages, he is, in some matters, too innocent, by nature, to commit any wrong, he cannot deserve any reward. For instance, we human beings, do not have in our system any poison as scorpions and snakes have, and, as such, we are incapable of doing anybody any such harm as can be done by a scorpion or a snake ; and hence, we are not entitled to any reward from God on account of our refraining from doing any such harm.

Now it is clear from what has been said above that it is the fight against the conflicting impulses or passions arising in man's mind and inducing him to do evil, that, in real, entitles him to reward. When a man, out of fear of God, fights his evil passions off, he certainly deserves praise from God, Whom he pleases by his right conduct. But a spiritually perfect personage who has attained to the highest stage of spiritual evolution, does not have any evil inclination to fight against ; in other words, his '*Jin*' or his evil spirit becomes Muslim i.e., submissive. Nevertheless, as he traversed the stages of trials and tribulations with great valour and prowess, he still continues to enjoy his rewards, just as, a person who does many great and good deeds in his youth, enjoys their reward in old age also.

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The third objection that may be raised is :

What necessity does God have for angels ? Does His kingdom also need a staff of officers to run it as a human kingdom does ? Is He also in need of an army for the defence of His kingdom as a human king is ?

The reply is :

Obviously, God does not stand in need of any thing whether angels, the sun, the moon or the stars. But he has so willed that His powers be manifested through the instrumentality of some means, so that, in this way, man's knowledge and wisdom may

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develop. Had there been no instrumentalities for the manifestation of His power, there would have developed no science of Astronomy, Astrology, Physics, Medicine or Botany etc. It is the intermediaries through which God gives effect to His will that have led to the growth and development of knowledge. Hence, if there can be any objection on God's having the services of angels, the same objection may be raised, against God's having the services of the sun, the moon and other heavenly bodies, vegetations, minerals, and other elements of Nature. Those who possess a little bit of Divine knowledge know that every atom of the universe acts in accordance with the will of God; even the drop of water that enters our body can not produce any effect, favourable or unfavourable, without His permission. So, all the atoms, plants and heavenly bodies etc., are a kind of angels that are busy rendering their respective services day and night,—some serving man's body, some his soul. The All-Wise God—Who has been pleased to provide so many means for the physical development of man, and has created, of His own accord, so many agencies that influence and help his growth and development in various ways—God Who is one, unique and withont any equal or partner, Whose works are marked with uniformity and symmetry—has so willed that man's spiritual development also be effected according to the same system and in the same manner that have been adopted for his physical development, so that, both these systems—external and internal, physical and spiritual—may prove, by their symmetry and simlarity, the existence of a Single Creator having the power of will.

This is why God has created angels as means for the spiritual as well as physical upbringing and training of man. But all these instrumentalities are bound to act according to the Divine Will, like a machine, worked by His Holy Hand. They have no will of their own, nor have they any power of disposal. The case of angels is exactly like that of the air that gets into our bodies and comes out of them and produces effects only under the orders of God. They do what they are bidden to do. Had *Pandit* Dayanand* who has raised objection to the system of angels, been aware of this physical and spiritual arrangement,

o nder of *The Arya Samaj.*

he would have been highly impressed with the perfectness of the teaching of the Holy Quran, and, instead of finding fault with it, would have admired the true picture of the law of nature to be found in it.

The fourth objection that may be raised is :—

Some verses of the Holy Quran and some sayings of the Holy Prophet, *peace and blessings of Allah be on upon him*, indicate that, sometimes, the descent of Gabriel i.e. the Holy Spirit upon the Holy Prophet was delayed ; that is to say, during his prophethood, at times, it so happened that Gabriel did not descend on him for days together. Now, had Gabriel been his constant companion, and had he been incessently under its influence, how could there be delay in its descent ?

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The reply is :—

To think that the Holy Spirit, now and then, forsook the prophets and ascended the heaven, is a misconception and self-deception caused by the miscomprehension of the significance of the terms 'descent' and 'ascent'. It should not be ignored that no angel leaves its place when it descends from heaven to the earth. Such interpretations are quite contradictory to the clear and explicit teachings of the Holy Quran and the Hadith. There is a saying of the Holy Prophet, *peace and blessing of Allah be on him*, in '*Fathul-Bayan*'* reported by Hazrat Aisha, *God be pleased with her*. The saying is :

قالت قال رسول الله صلى الله عليه وسلم ما فى السماء
موضع قدم الا عليه ملك ساجد او قائم وذالك قول
الملائكة ـ ومامنا الاله مقام معلوم ـ

i.e., Hazrat Aisha** reported that the Holy Prophet *peace and blessings of Allah be on him*, said that in the sky there is no vacant space, however small, measuring even the footstep of a man, but that there is an angel in prostrating or standing state there, and this is the significance of the Quranic verse to the effect that everyone of the angels occupies a definite and fixed place

*A book of commentary on the Holy Quran.
**A consort of the Holy Prophet.

from where it cannot move a step, higher or lower.[1]

This tradition clearly shows that the angel cannot leave their appointed places, and never can any spot, measuring even a step, remain vacant in the sky.

It is, therefore, to be regretted that Messrs. Batalvi and Dehlavi.* believe, even in these days of progress of knowledge of physics, that it is not, at all, impossible for a space, measuring a man's footstep, to remain vacant, and further that, sometimes, because of the descent of the great angels, spaces measuring thousands of square miles, remain vacant and desolate, and, at that time, not a single angel remains there. Moreover, when Gabriel with its six hundred wings of pearls, spreading from the east to the west, comes down to the earth in a full-fledged condition, then, as a result of this huge and gigantic angel's descent to the earth, thousands of sqare miles of the sky become vacant. To claim to be '*Sheikh-ul-kul*'† and, at the same time, to be ignorant of the sayings of the Holy Prophet, *peace and blessings of Allah be on him*, is, indeed, regrettable and a matter of shame for them.

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In short, it should be carefully borne in mind that it is impossible, as stated above, that persons blessed with Divine propinquity should be deprived of the company of the spirit of Holiness even for a single moment. The Holy Spirit is the soul of their new spiritual life. How, then, can they be separated from their souls? The separation from the Holy Spirit mentioned in the Hadith, and hinted at by some verses of the Holy Quran, refers only to a special kind of manifestation of the spirit of Holiness, which, at times, is delayed by Divine Wisdom. According to the Quranic usages, the word '*Nuzul*' (Descent) means a special kind of manifestation. Just ponder, can we, for a single moment, entertain the idea that the Sun of Truth i.e. the Holy Prophet was deprived of the light of revelation? About him the Holy Quran says :-

وما ينطق عن الهوى ان هو الا وحى يوحى

i.e. None of the words uttered by him is prompted by passion or sensual desire; and

* Two Non-Ahmadi opponents of the Promised Messiah, *peace be on him.*

† *Sheikh-ul-kul* is a general term used by mystics to denote avery high stage of learning and spiritual elevation of the teachers of Islamic Theology.

whatever descends upon his heart i.e. comes into his mind is pure revelation from God.

If the tradition that revelation did not come down to the Holy Prophet, *peace and blessings of Allah be upon him*, some times, for twenty days, occasionally for forty days and, at times, for a still longer period, say, sixty days is taken to mean that angel Gabriel entirely shunned him for those periods, then the following serious objections may arise :-

Are not all that the Holy Prophet said during these periods to be regarded as Hadith? Are they not to be termed as وحی غیرمتلو i. e., unrecited revelation? Did not the Holy Prophet, *peace and blessings of Allah be on him*, have during these days any dreams that might be regarded as true revelation? If Messrs Batalvi and Nazir Hussain Dehlavi are true in what they assert, and if Gabriel really forsook the Holy Prophet, *peace and blessings af God be upon him*, for long periods, and the Holy Prophet was, during those periods, entirely deprived of the blessings of revelation, then undoubtedly, the sayings of the Holy Prophet, *peace and blessings of God be on him*, of those days, were, in the opinion of these two gentlemen not trustworthy, as these sayings were devoid of the light of revelation, and according to them, the door of true dreams was also closed against him during those days.

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Now, O ye who possess sense of justice, just ponder how impertinent these two *Sheikhs* have been to the Holy Prophet, *peace and blessings of God be on him*, by holding that the Sun of Truth, i.e., the Holy Prophet, whose mental fears or apprehensions, too, were Divinely inspired, had, God forbid, been involved in spiritual darkness for long periods and had been, during those periods, entirely deprived of spiritual light! This humble self has personal experience of the fact that the Spirit of Holiness, always, every moment, in all circumstances, and constantly, influences every faculty and organ of the recepient of revelation, who cannot for a moment, save himself from impurities, unaided by the Holy Spirit or without its purifying influence. Everlasting spiritual illumination, abiding steadfastness, constant love, perpetual chastity and purity, and never-ending

blessings, demand constant and perpetual company of the Spirit of Holiness. How can it, then, be imagined that the Chief of the Innocent, the Leader of the blessed ones, and the Crown of those favoured with Divine propinquity, was, God forbid, sometimes deprived of these blessings, purities and spiritual lights ? Alas ! these people believe that Jesus, *peace be on him*, was not, for an instant, during the thirty three years of his life, deprived of the association of the Holy Spirit ; but they deny this association to the Holy Prophet, *peace and blessings of Allah be on him* !*

**Aina-i-Kamalat-i-Islam, footnote, pp. 77-94.*

—: o :—

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Verily the dearest to me among you is he who is the best of yon in conduct.

The Holy Prophet of Islam.

Nature and Functions of the Islamic State

— I —

Dr. M. Nasim, London.

In Islam the sovereignty over the entire Universe belongs to Allah, which is a necessary corollary to the One-ness of God. The Holy Quran says :

الله لا اله الا هو الحى القيوم ـ لاتاخذه سنة ولا نوم ـ
له ما فى السموت و ما فى الارض ـ من ذا الذى يشفع
عنده الا باذنه ـ

"Allah—there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber siezes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that will intercede with Him except by His permission "? (2 : 256)

تبرك الذى بيده الملك ـ وهو على كل شىٔ قدير

"Blessed is He in Whose hand is the kingdom, and He has power over all things." (67 : 2)

لله ملك السموت والارض

"Unto God belongeth the kingdom of heaven and earth." (24 : 43)

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هو يحيى ويميت و اليه ترجعون

"He it is Who gives life and causes death, and to Him shall you be brought back." (10 : 57)

قل يا ايها الناس انى رسول الله اليكم جميعا ن الذى له
ملك السموت والارض ـ لا اله الا هو

"Say, 'O mankind ! truly I am a Messenger to you all from Allah to Whom belongs the kingdom of the heavens and the earth'." (7 : 159)

قل اغير الله ابغی ربا وهو رب کل شیٔ

"Say, 'shall I seek a lord other than Allah, while He is the Lord of all things ?' "

لله الامر

"All government belongs to Allah." (30 : 5)

و الشمس والقمر مسخرات بامره ـ الا له الخلق والامر

"And He created the sun and the moon and the stars, all made subservient by His command : verily, His is the creation and the command." (7 : 55)

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و لئن سألتهم من خلق السموت والارض ليقولن خلقهن العزيز العليم

"And if thou ask them, 'Who created the heavens and the earth ?' they will surely say, 'The Mighty, the All-knowing God, created them'." (43 : 10)

After describing the nature of the Universe, the Holy Quran thus describes the purpose for which it has been created :

الله الذی سخر لکم البحر لتجری الفلك فيه بامره ولتبتغوا من فضله و لعلكم تشكرون ـ وسخر لكم ما فی السموت وما فی الارض جميعاً منه ان فی ذالك لايت لقوم يتفكرون

"Allah it is Who has subjected the sea to you that ships may sail thereon by His command, and that you may seek of His bounty, and that you may be grateful.

"And He has subjected to you whatsoever is in the heavens and whatsoever is in the earth. In that surely are signs for a people who reflect." (45 : 13-14)

جعل فيكم انبياء وجعلكم ملوكا

"He appointed prophets among you and made you kings." (5 : 21)

From these verses it is evident that God is the owner of the entire Universe, and man has been put in its charge, as a trustee. If the sovereignty of the entire universe belongs to God then it follows that we can make use of the property only to the extent authorised by Him. We have no right to unlawfully appropriate anything which belongs to someone else. An Islamic State is not a State in its own rights, with authority inherent in it. It is a State to which authority has been delegated. The real sovereignty belongs to God. Man is his vicegerent on Earth and discharges his obligations in this respect along with other religious duties on the principle of a 'State within a State' and within the limits perscribed by God. The Islamic State, when it attains to its highest degree of excellence, is called a Pious State or *Hukumat-i-Rashda*. The term '*Rushd*' denotes the highest standard of excellence that a government can possibly attain to. It means that the government, the administrative machinery, and the people are all pious. According to the Holy Quran the real aim of the Islamic State is to exhort all within its sphere of authority to do good and shun evil. Islam has no truck with capitalism. The Islamic State brings about an equitable distribution of wealth by employing methods peculiar to it and distinct from communistic practices. It wants to keep capital in circulation, but this is to be achieved in keeping with moral and legal principles and with due regard to justice, moderation, and general good-will. The Islamic State does not stand for abolition of private property and allows capital fund to a certain extent.

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As stated above authority is a sacred trust, entrusted by God for the purpose of being exercised in the service of man, so that it does not become an agency for tyranny or selfishness. This is to be exercised in accordance with the standards laid down by Islam, so that it may not be misused. As the authority has been delegated by God to the people, it is for them to decide who will exercise that authority.

From the Islamic point of view the sovereignty which Islam concedes to mankind, vests in the people, and in the Quran it is the people who are commanded to entrust that autho-

rity into the hands of those who are in every respect fit to exercise it. The state is the servant of the people and is like any other instrument in any other sphere brought into being for the purpose of serving the people.

It is a constant reminder both to the people and to those who are appointed or elected to be representatives or are in official position, that they have all to account to God for the manner in which they discharge their respective trusts. What is the bane which has so often rendered the working of democracy a snare and a delusion ? It is that the franchise is so lightly regarded that an election, instead of exhibiting the solemnity of the performance of a high and sacred trust, often degenerates into manifestations of the lower passions and a cockpit of group factions and party contentions. Islam condemns all that as a breach of sacred trust. A democratic system of government cannot be expected to yield and will not yield any beneficence till the nature and significance of the right of franchise is fully grasped and the franchise is exercised in every instance as if man was rendering an account in the Divine presence of something precious that has been entrusted to his custody. This is a doctrine that Islam inculcated almost fourteen centuries ago. Till this doctrine is fully grasped and becomes a permanent feature of the mental equipment of every voter, democracy will never have a fair chance.

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Under Islam, therefore, the authority is to be exercised as delegated from God, nonetheless it does not mean a government by ordained priest or a theocracy, who exercise authority as being specially appointed by those who can derive their rights from their sacredotal position. This system of government is absolutely foreign to Islam, as it does not recognise either priesthood or any sacredotal authority. The Holy Quran says :

اتخذوا احبارهم ورهبانهم اربابًا من دون الله

> "They (the Christians and the Jews) have taken their learned men and their monks for Lord beside Allah." (9 : 31)

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This conception of the Islamic State was embodied in the Preamble to the first Constitution of Pakistan which was enacted on the 2nd March 1956. It says,

> "Whereas sovereignty over the entire Universe belongs to Allah Almighty alone, and the authority to be exerciscd by the people of Pakistan within the limits prescribed by Him is a sacred trust.....And whereas the Constituent Assembly, representing the people of Pakistan, have resolved to frame for the sovereign independent State of Pakistan a constitution :
>
> "Wherein the State should exercise its powers and authority through the chosen representatives of the people ; wherein the principles of democracy, freedom, equality, tolerance and social justice as enunciated by Islam, should be observed....."

The importance which Islam attaches to the government by counsel is evident from the following verses.

و الـذين استجابوا لربهم و اقامـوا الصلوة و امرهم
شورى بينهم و مما رزقنهم ينفقون .

> "And those who respond to their Lord and keep up prayer and their government is by counsel among themselves, and who spend out of what We have given them." (42 : 39)

It appears from the Holy Quran that people used to assemble for consultation on many important occasions :

انما المومنون الذين امنوا بالله و رسوله و اذا كانوا
معه على امر جامع لم يذهبوا حتى يستاذنوه.

> "Those only are true believers who believe in Allah and His Messenger, and who, when they are with him on some matter of *common importance* which has brought them together, go not away until they have asked leave of him." (24 : 63)

In reply to Ali who enquired what was to be done in those cases where there was no definite direction in the Holy Quran, the Holy prophet is reported to have said, "Gather together the righteous from among my community and decide the matter by their counsel and do not decide it by one man's opinion." Counsel was freely resorted to by the Prophet himself in all important matters. Medina was attacked thrice by the *Quraish*, and every time the Prophet held a consultation with his followers as to how to meet the enemy. On all these occasions he acted upon the majority, and marched out of Medina to meet the enemy, although on one occasion his own opinion was that the Muslim army should not leave the town.

He definitely directed his followers to take counsel whenever an important matter was to be decided.

> "Never do people take counsel, but they are guided to the right course in their affairs."

When some people disobeyed his orders in one of the battles and this act of theirs caused heavy loss to the Muslim army, he was still commanded to take counsel with them.

فاعف عنهم و استغفرلهم و شاورهم فى الامر.

> "Pardon them and ask Divine protection for them and take counsel with them in affairs *of the state*." (63 : 160)

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It was due to these clear directions to make laws for themselves and to decide other important matters by counsel that the first successors of the Prophet had mutual consultation councils to help them in all such matters.[1]

The position of the Prophet of Islam has been aptly described by Mr. Bosworth Smith,

> "Head of the State as well as of the Church, he was Caesar and Pope in one, but he was Pope without Pope's pretensions, and Caesar without the legions of Caesar. Without a standing army, without a body-

guard, without a palace, without a fixed revenue, if ever any man had the right to say that he ruled by a right Divine; for he had all the power without its instruments and without its supports. He rose superior to the titles and ceremonies, the solemn trifling, and the proud humility of court etiquette. By a fortune absolutely unique in history, Muhammad is a three fold founder—of a nation, of an empire, and of a religion."[2]

Thus even though the Prophet enjoyed all the plenitude of powers, he was enjoined by God to hold consultations, which he did and which was followed by his immediate successors.

Let us now examine the practice of the immediate successors of the Holy Prophet of Islam.

The address of Hazrat Abu Bakar, which he delivered on the assumption of office, as head of the state is very illustrative, wherein he has clearly set a limit to his own authority. He says,

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"Oh people! Now I am Ruler over you, albeit not the best amongst you. If I do well, support me; if ill, then set me right. Follow the True, wherein is faithfulness; eschew the False, wherein is treachery. The weaker amongst you shall be as the stronger with me, until that I shall have redressed his wrong; and the stronger shall be as the weaker, until, if the Lord will, I shall have taken from him that which he has wrested. Leave not off to fight in the ways of the Lord; whosoever leaveth off, him verily shall the Lord abase. Obey me as I obey the Lord and His Prophet; wherein I disobey, obey me not. Now rise to your prayer, and God have mercy upon you."[3]

In the time of *Khulafa-i-Rashideen* i.e. the first four Caliphs,

there was a council consisting of the eminent companions of the Prophet, to which important cases were referred and the decision of the majority was aacepted both by these heads of the state as well as by the Muslims. Sayute in his *Tarikh-ul-Khulafa* says,

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> "When a case came before Abu Bakar he used to consult the Book of Allah, if he found anything in it by which he could decide he did so ; if he did not find it in the Book, and he knew of a *Sunna* of the Messenger of Allah, he decieded according to it ; and if he was unable to find anything there, he used to question the Muslims if they knew of any decision of the Holy Prophet in a matter of that kind, and a company of people thus gathered round him, every one of whom state what he knew from the Prophet, and Abu Bakar would say ; "Praise be to Allah who has kept among us those who remember what the Prophet said" ; but if he was unable to find any thing in the *Sunna* of the Prophet, he gathered together the heads of people and the best of them and consulted them, and if they agreed upon one opinion by a majority he decided accordingly".[4]

Obviously in this he followed the example of Mu'az. When he was appointed governor of Yemen, the Holy Prophet asked him as to the authority on which he would decide matters. He replied, 'With the Book of Allah,' 'If you cannot find it in the Quran', said the Prophet. 'With the *Sunna* of the Prophet of God', said Mua'z. 'If you do not find the thing you want in the *Sunna*?' 'asked the Prophet of God, 'I shall form my own opinion in the matter,' said Mua'z. 'That is right', said he, 'I am pleased with your answer, praise be to God'.[5]

Hazrat Omar also had a regular committee to which important matters were referred, and were decided by a majority of votes. I give below an account of this and other committees

from M. Shibli's life of Hazrat Omar. In this commitee both *Ansars* (helpers) and *Muhajirs* (the refugees) who were representatives of the Muslim community were members. The names of them are Othman, Ali, Abdur Rahman bin Auf, Muaz bin Hambal, Abi bin Kaab, Zaid bin Sabit, and others. When very important matters required consideration, they used to be decided by general assembly of people. An illustration can be quoted. After the conquest of Iraq and Syria, some companions of the Prophet insisted that the land in these countries should be given as *Jagirs* to the army. To decide this matter a general assembly was convened. In this Abdur Rahman bin Auf was in favour of maintaining the existing practice of dividing the land among the soldiers. But Hazrat Omar was of a different view. He said that if the conquered land was to be divided between the soldiers, then there would be nothing left for paying the expenses of the administration or protecting the country from outside invasion, or for paying the army. Although Hazrat Ali, Hazrat Othman, and Hazrat Talha supported Hazrat Omar, the matter was keenly debated for several days. At last Hazrat Omar quoted a verse from the Holy Quran which implied that future generations also had a share in the conquests. After this, the assembly unanimously supported Hazrat Omar's proposition. Henceforth the conquered lands were treated as property of the government, and were not to be distributed among the soldiers.

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Again at the time of the battle of *Nihwand*, the enemies made such vast preparations that it was considered desirable by some that Hazrat Omar should himself lead the army. The committee was convened in which Hazrat Othman, Hazrat Ali, Talha bin Abdullah, Zubair ibn Awam, aud Abdur Rahman bin Auf spoke and it was decided by a majority that Hazrat Omar should not go to the front. Other matters like the organisation of offices, appointment of officers, permission to give business facilities, imposition of import taxes, and other matters were all decided by this committee. Besides this, there was an Executive Committee, the meetings of which were held in the Mosque and matters of everyday concern were discussed. Hazrat Omar used to place the external news and information

from the provinces before this committee.

In the provinces and the districts the governors were appointed with the consent of the people, and in some cases they were elected. Hazrat Omar asked the people of Basra, Kufa, and Syria to send the name of a person after election, who was in their opinion the most trustworthy and best fitted for the post. From Kufa the name of Othman bin Farqut, from Basra the name of Hajjaj bin Allata, and from Syria the name of Maan bin Yazid were sent, and Hazrat Omar appointed them as desired by the people of the respective provinces.

In case of complaint against a governor by the public, an inquiry was always held, and if found guilty, he was dismissed. Thus Sa'ad, the conqeror of Persia was recalled from the governorship of Kufa, when a complaint against him was found to be true.

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From the outlying districts every year deputations used to come to Hazrat Omar to inform him about the conditions in their districts, and bring to his notice all complaints and ask for redress. He himself used to lay emphasis in his lectures, sermons, and in the meetings attended by governors and other officers, that it was very important that people should exercise their right of expressing their opinion. All the governors of the provinces were required to come to Medina at the time of Haj, when people from all parts of the country used to be present.....At that time Hazrat Omar always invited people to come forward with their complaints if they had any. A regular inquiry was held into the complaints against any officer, and the case was disposed of according to the result of the inquiry.

Once an ordinary citizen addressed him in public and said, "Oh Omar ! Fear Allah". From among the audience, someone wanted to stop him, but Hazrat Omar intervened and said, "Let him say so ; of what use are these people, if they do not tell me such things".

The election of governors by the people found an echo hundreds of years after in the United States of America. There

in the early days, the governor was a powerful figure. He commanded military forces, headed the high court, appointed members of the Upper House of the legislature, proposed laws, vetoed legislation, and dissolved the legislature when he pleased. In the nineteenth century the govornors were elected by the people. The governor's term of office is four years in about half the States and two years in the others.

On the very next day after his election as Caliph, Hazrat Abu Bakar was seen going to the market with his merchandise. Hazrat Omar happened to meet him and asked him where be was going. Hazrat Abu Bakar replied that it was necessary for him to do business, as he had to support his family. In reply Hazrat Omar said that having regard to the duties of his high offlce, it would not be possible for him to carry on both the public duties and private business at the same time. Thereafter, the companions of the Prophet held a consultation, and sanctioned an allowance of 2,500 dirhams which was subsequently raised to about six thousands dirhams. But Hazrat Abu Bakar maintained the same simple and frugal life as the Holy Prophet. There were no guards or servants, or anything approaching pomp and glory. Sir William Muir writes about him thus,

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> "After his death, Omar had the treasury opened; they found but a solitary golden piece, slipped out of the bags, so they lifted up their voices and wept, and blessed the departed Caliph's memory. His conscience had troubled him for taking even what he did by way of stipend from the peoples' chest ; and on his death-bed gave command that certain lands, his private property should be sold and a sum equal to that received, refunded".[6]

Thus an important principle was established that public treasury was not the property of the head of the state ; he was only entitled to a fixed salary like all public servants.

The illustrious successor of Hazrat Abu Bakar, namely, Hazrat Omar once said publicly :

"I have got right in public treasury only as much as a guardian of an orphan has in orphan's money. If I would be rich, I would not take anything, but in case of necessity only to the extent of fulfilling my needs according to the practice. Oh People! You have got numerous rights over me, about which you should hold me accountable. One is that the spoils of war and tribute money should not be collected unlawfully; the second is that when I receive the money from these sources, then I should not spend it unlawfully; the third is that I should keep the frontiers safe and should not expose you to danger, and increase your allowances".[7]

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To quote Sir William Muir:

"He died the Caliph of an empire embracing some of the fairest provinces under Byzantine rule, and with Persia to boot. Yet throughout this marvellous fortune he never lost the balance of a wise and sober judgment, nor exalted himself above the frugal habit of an Arab Chief. "Where is the Caliph?", the visitor would ask, as he looked around the court of the Medina mosque; and all the while the monarch might be sitting in homely guise before him."[8]

Omar's life requires but few lines to sketch. Simplicity and duty were his guiding principles, impartiality and devotion the leading feature of his administration. Responsiblity so weighed upon him that he was heard to exclaim, 'O, that my mother had not borne me; would that I had been this stalk of grass instead". The learned author proceeds to say:

"He was tender hearted, and numberless acts of kindness are recorded of him such as relievivg the wants of the widows and the fatherless. While journeying in Arabia during the famine, he came upon a poor woman and her hungry

> weaping childern seated round a fire, whereon was an empty pot. Omar hastened on to the next village, procured bread and meat, filled the pot, cooked an ample meal and left the little ones laughing and at play".[9]

The third successor of the Prophet, namely Hazrat Othman made no change in the system of administration which he had inherited from Hazrat Omar. The *Majlis-e-Shura*, or the Council of Consultation was maintained and all affairs were settled by this counsel.

Although an amount was duly sanctioned from the public treasury for his allowance, he did not take even this sum. In his public address refuting the charges of favouritism and extravagance, he said,

> "By God I have taxed no city beyond its capacity so that such a thing might be imputed to me. And whatever I have taken from the people, I have spent on their own welfare. Only a fifth of it came to me. Out of this too, I considered nothing lawful for my personal use. This is spent on the deserving people, not by me, but by the Muslims themselves, and not a farthing out of public fund is misappropriated. I take nothing out of it so that even what I eat, I eat out of my own earning".[10]

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The stern devotion of these Caliphs to the well-being of the people and the extreme simplicity of their lives were according to the noble example left by the Holy Prophet of Islam. All of them preached and prayed in the Mosque like the Master : received in their homes the poor and oppressed, and were always ready to give a hearing to the meanest.

The successor of Hazrat Othman was Hazrat Ali, who had the unique distinction of being brought up in the house of the Prophet, and was among the earliest few who embraced Islam, and later on rendered distinguished services in the cause of Islam. On his becoming the head of the state, he used to distribute

his own allowance from the public treasury on every Firday to the distressed and suffering. After the battle of Kadesia, he used to devote his share of the prize money to the redemption of the captives.

In the life and examples of these distinguished successors of the Holy Prophet, there is enough for the heads of Muslim states to learn, and model their own conduct after them. Their stern sense of duty, devotion to the cause of the state, sense of honesty and fairplay, and extreme simplicity of life should be the guiding stars for the heads of the Muslim states.

Another distintive feature of an Islamic State is that it is based upon the fear of God and the responsibility to God. The Holy Prophet of Islam told his followers in no uncertain terms that if some of them were placed in authority over others, their responsibility to God becomes greater, they would be answerable to God if they did not work for the welfare of the people. He has said :

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مامن عبد يسترعيه الله رعية فلم ليحطها بنصيحة الالم يجد رائحة الجنة

"There is not a man whom Allah grants to rule people, and if he does not manage their affairs for their good, he will not smell the sweet odour of paradise". (*Sahih Bukhari* 94 : 8)

Then again he says :

الا كلكم راع و كلكم مسئول عن رعيته فالامام الذى على الناس راع وهو مسئول عن رعيته والرجل راع على آهل بيته وهو مسئول عن رعيته والمرأة راعية على اهل بيت زوجها و ولده وهى مسئولة عنهم و عبد الرجل راع على مال سيده وهو مسئول عنه ـ

"Every one of you is like a shepherd for the persons and things placed under your charge. The sovereign is responsible and answerable for his subjects and every man is responsible and

> answerable for the members of his family, and every woman is responsible and answerable for her home and children, and every servant is responsible and answerable for the property of master that is in his charge." (*Sahih Bukhari* 11 : 11)

In this remarkable passage, the Holy Prophet has laid down the great ideal which an Islamic state should try to achieve. Comparing the sovereign with a shepherd, the great Law-giver was emphasising in no uncertain terms, that just as it was the duty of a shepherd to take every possible care of the flock which is entrusted to his care by providing proper food, protection, and treatment when sheep fell ill, so it was the duty of the head of an Islamic state to provide internal and external security to the people living in that state, and to make proper arrangements for their intellectual as well as material wants. As the state will have to deal with human beings gifted with intelligence and a will of their own, it follows that it is its responsibility to provide proper education, and make arrangements for their treatment when they are ill, to provide food, employment, social securities and amenities. How very solicitous the Holy Prophet of Islam was about the welfare of the subjects placed in charge of a ruler or the State, can be seen from a remarkable message which he sent to the Emperor of China through his notable companion Saad bin Wakas. This is described in the life of the Prophet written by a Chinese scholar, Chai-Lien. He says :

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> "In the second year of Mohammad's commission as Prophet, the Emperor had sent an envoy, and the Prophet sent Saad Wakas back with him ; the Emperor built a mosque, and Wakas returned to Arabia. When he was sent a second time to China, the Prophet said to him that if the Emperor wanted to know about the duties of an emperor, he was to give the following reply, 'To act in accordance with the will of the Heaven and to follow the examples of the prophets and pay due respect to worthies ; be as

> parent to the people, exercise wide benevolence, and let laws be correct and forbearing, but let the wicked be sought and admonished ; there should be daily self-examination, and also investigation into the misfortune of the people, there should be no covetousness or oppression, power and position should be lightly regarded in comparison to the importance of the welfare of the empire ; let all selfishness be set aside, and follow that which is virtuous and good'."[11]

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This passage lays down in very clear terms as to how a ruler should act in the interest of his subjects. The very fact that he was to act as a parent, implies in no uncertain terms that he was to devote as much care and provide all those amenities to his subjects as a parent would to do his own children. This is a very comprehensive direction and includes all that is implied by the new term ' Welfare State ', centuries later. Here we find another instance that broad principles have been laid down, but the methods and details by means of which they were to be achieved have been left to be worked out by each individual state. It is a fascinating study to see with what scrupulous care the immediate successors of the Prophet carried out the instructions of their Master in their administration of the state. The reign of Hazrat Abu Bakar lasted for about two years. Preoccupied as he was in defending the state from the internal and external aggression, he never ceased to care for the well-being of the people living under his charge. He distributed money amongst the deserving—man, woman, slave and free, young and old all received the same care at his hands. Thus Sir William Muir says about him :

> "Abu Bakar never spared himself, and he personally descended to the minutest things. Thus he would sally forth by night to seek for the destitute and the oppressed. Omar found him one night inquiring into the affairs of a poor and blind widow, whom Omar had himself gone forth to help."[12]

(*To be continued*)

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Charity is not accepted out of what is acquired by unlawful means.

The Holy Prophet of Islam.

Gotama the Buddha---A Great Indian Prophet.

(Ch. Ali Muhammad B.A., B.T.)

I am thankful to Mr. Masud Ahmad B.A. whose article published in the daily Al-Fazl August 6, 7 & 8, 1957 has been a great help to me for writing this article.

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Gotama the Buddha is universally acknowledged as the founder of a great religion called Buddhism which holds sway over the continent of Asia from the Pamir Plateau to the far-off Japanese islands. Buddhism as a religion has influenced the lives of millions and millions of people of the continent ever since its inception 2,500 years ago. The founder of this great religion, who was born of good and noble royal family of Kapila Vastu, North Bihar, India, being deified by his followers, is now placed upon a high pedestal among the gods and goddesses of Buddhist mythology. The story woven about the life of Buddha from the cradle to the grave is all a myth and it is rather difficult to sift the truth from falsehood which surrounds the personality of this great man of India. The religion of Buddhism as it exists to-day is a labyrinth of perplexities and intricacies. The teachings of present-day Buddhism centre round the doctrine of *Nirvana* or self-annihilation and deliverance from pain. Belief in God and the worship of Him find no place in modern Buddhism and this belief is characteristic of all the works on Buddhism by Buddhist as well as non-Buddhist writers.

The aim of the present article is to show that Gotama Buddha, the great founder of Buddhism was not only a believer in the existence of God, but he was the first and foremost of all the believers of his time, in other words he was a prophet of God and as such, he did teach about the existence of God, about His worship and about the nature of the relations between man and God, his Creator.

Now, judging from the prevelance of Buddhist ideology as it exists to-day, the hypothesis, that Gotama was a Prophet of God, seems to be a paradox because soon after the death of the Founder, his followers fell out among themselves and the true spirit of their Master's teachings was lost on them. Does not Gotama himself say that after his death five precious gems would be lost——one of them being his teachings. Says he,

> "A time will come when this Buddhist Raja will declare' whoever remembers even four lines about Buddha may come forth and get Rs. 1,000 in reward'. But none will get it even after the repeated beat of drum in the city".

Buddhism and Christianity

There is a striking resemblance between Buddhism and Christianity so far their teachings are concerned. Christianity, as it came in contact with Greek philosophy in Rome, lost its original pristine purity and Christian ministers of religion moulded its teachings in order to suit their pagan masters' beliefs; similarly Buddhism in India was greatly influenced by Greek and Brahmanic prilosophy. It was due to the contact of Greek and Hinddoo philosophy that Buddhism became a polytheistic religion of the East and Gotama came to be worshipped throughout the length and breadth of India and in the Greek principalities of Central Asia.

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In order to arrive at the original and real teachings of Gotama, one turns in vain over the pages of modern books on Buddhism. The popular language in which Gotama taught and preached to the people was the Prakrit, Pali. The Pali script was there but it was not frequently made use of. No books, therefore, were written in Gotama's time, all he said was committed to memory by his disciples. For three hundred years all his teachings remained confined to the memory of the Buddhist preachers till Emperor Asoka who embraced Buddhism, caused them to be engraved on stone pillars or caves in the Pali script. These engravings were the earliest books in stone that preserved to a certain extent, the teachings of Gotama and it

was only in the sixth century after him that the Buddha's teachings were produced in black and white. During the long span of six centuries much of the pristine purity of his teachings was lost, there being various interpolations, additions and subtractions; thus the beautiful face of his teachings was distorted and disfigured.

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It was during the closing years of the nineteenth century that the brother-prophet, Ahmad of Qadian, made the wonderful discovery that Gotama, the Great Founder of Buddhism, was indeed a Prophet of God. He announced that the belief, that Gotama did not believe in God and that he never mentioned God in his teachings is a scandal, a blasphemy. It is an allegation pure and simple and is basically untrue. The basis of his claim he said, rests on the following verses of the Holy Quran :

> "And there is not a people to whom a warner has not been sent". 35:25.

> "And there has been a guide for every people." 13:8.

> "And We did raise among every people a messenger preaching "worship Allah and shun the Evil One". 16:37.

On the strength of the above metioned verses of the Holy Quran Prophet Ahmad argued that the Indian nation as such, cannot be an exception to the rule, it must have been blessed with the appearance of one or more prophets. It is no wonder, therefore, that Gotama, Rama and Krishna were the prophets of God raised to redeem the Indian people.

He further argued that the love, devotion and esteem in which followers of Gotama hold him even to this day, is in itself, a strong argument to show that Gotama was the Messener of God for it is sheer impossibility that a false prophet with all his tall pretentions to prophethood should succeed in commanding the love and respect of his followers for generations together. If this be so, what criterion there is between a

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true and a false prophet. Hazrat Ahmad says,

> "We do not doubt the claims to prophethood of prophets that were raised among nations. We hold the belief that the various prophets that have appeared among the different nations of the world were the true prophets of Gcd for the very reason that millions of people have bowed down to them and held them in high esteem and respect for centuries together".[1]

This is the reason why we Ahmadi Muslims, believe Gotama, Rama and Krishna to be the prophets of God, and as such, Buddha cannot be supposed to be an atheist ; on the contrary, he was an humble servant of God who was sent to teach the unity of God and draw the Indian people to His worship.

In order to prove the truth of our assertion we must, of necessity, resort to and scan Buddhist '*Tripitakas*'. Thanks to the efforts of some of the European writers who have carried out valuable research in the Buddhist lore and disclosed hidden secrets to public gaze. English translations of some important books, are now within our easy reach. Of the Buddhist books, known as '*Tripitakas*' or three baskets, the second one i.e. the *Digha Nikaya* and the *Majjhim Nikaya* contain a series of dialogues between Gotama, the Buddha and a young *Brahman, Vasethha* by name. The dialogues have been rendered into English by the well-known English scholar 1. W. Rhys Davids and are known "as "Dialogues of the Buddha" which form part of the second volume of prof. Max Muller's "Sacred Books of the Buddhists". As the story goes Vasethha and his companion Bharadvaga were discussing as to whose spiritual *guru* had the ability to lead to God. When they could not arrive at a definite conclusion they decided to refer the matter to Gotama the Buddha who happened to be residing in the vicinity. Then the young *Brahman* Vasethha and the *young* Brahman Bharadvaga went to the place where the *Exalted One* was, where they exchanged with him the usual greetings and compliments of politness and courtesy, and sat down beside him.

And while they were thus seated the young *Brahman* Vasethha said to the *Exalted One*:

'As we, Gotama, were taking exercise and walking up and down, there sprung up a conversation between us on which was the true path and which the false.

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I said thus:

"This is the straight path, this is the direct way which makes for salvation, and leads him, who acts according to it, into a state of union with *Brahma* (God). I mean that which has been announced by the *Brahman* Pokkharasedi'.

'Bharadvaga said thus:

"This is the straight path, this the direct way which makes for salvation, and leads him, who acts according to it into a state of union with *Brahma* (God). I mean that which has been announced by the *Brahman* Tarukkha".

'Regarding this matter, Gotama, there is a strife, a dispute, a difference of opinion betwen us'.

'Just, Gotama, as near a village or a town there are many and various paths, yet they all meet together in the village—just in that way are all the various paths taught by various Brahmans.....Are all these saving paths? Are they all paths which will lead him, who acts according to them, into a state of union with Brahma'?

'Do you say that they all lead a-right Vasethha'? 'I say, so, Gotama'.

'But yet, Vasethha, is there a single one of the Brahmans versed in the Three Vedas who has ever seen Brahma face to face'?

'No, indeed, Gotama'.

'Or is there then, Vasethha, a single one of the teachers of the Brahmans versed in the Three Vedas who has seen

Brahma face to face'?

'No, indeed, Gotama'!

'Or is there then Vesethha, a signle one of the pupils of the teachers of the Brahmans versed in the Three Vedas who has seen Brahma (God) face to face'?

'No, indeed, Gotama'!

Or is there then, Vasethha, a single one of the Brahmans up to the seventh generation who has seen Brahma face to face'?

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'No, indeed, Gotama'!

'Well, then, Vasethha, those ancient Rishis or the Brahmans versed in the Three Vedas, the authors of the verses, the utterers of the verses, whose ancient form of words so chanted, uttered, or composed, the Brahmans of to-day chant over again or repeat; intoning or reciting exactly as has been intoned or recited...to wit, Atthaka, Vamaka, Vamadeva, Vessamitta, Yamataggi, Angirasa, Bharadvaga, Vasethha, Kassapa, and Bhagu.....did even they speak thus, saying:

> "We know it, we have seen it, where Brahma is, whence Brahma is, whither Brahma is"'?

'Not so Gotama'!

'Then you say, Vasethha, that none of the Brahmans, or of their teachers, or of their pupils, even up to the seventh generation, has ever seen Brahma face to face. And that even the Rishis of old, the authors and utterers of the verses, of the ancient form of words which the Brahmans of to-day so carefully intone and recite precisely as they have been handed down ..... even they did not pretend to know or to have seen where or whence or whither Brahma is. So that the Brahmans versed in the Three Vedas have, forsooth, said thus:

> "What we know not, what we have not seen, to a state of union with that we can show the way, and can say: This is the straight path, this is the

direct way which makes for salvation, and leads him, who acts according to it, into a state of union with Brahma'!"[2]

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When he had thus spoken, the young Brahman Vasethha said to the Blessed One:

'It has been told me, Gotama, that the Samana Gotama knows the way to the state of union with Brahma.'

'What do you think, Vasethha, is not Manasakata near to this spot, not distant from this spot'?

'Just so Gotama. Manasakata is near to, is not far from here'.

'Now what think you, Vasethha, suppose there were a man born in Manasakata, and people should ask him, who never till that time had left Manasakata, which was the way to Manasakata. Would that man, born and brought up in Manasakata, be in any doubt or difficulty'?

'Certainly not, Gotama; And why? If the man had been born and brought up in Manasakata, every road that leads to Manasakata would be perfectly familiar to him'.

'That man, Vasethha, born and brought up at Manasakata might, if he were asked the way to Mansakata, fall into doubt and difficulty, but to the Tathagata, when asked touching the path which leads to the world of Brahma, (kingdom of God) there can be neither doubt nor difficulty. *For Brahma, I know, Vasethha, and the world of Brahma, and the path which leadeth unto it. Yea, I know it even as one who has entered the Brahma-world and has been born within it'!.*

Just so has it been told me Gotama, even that the Samana Gotama knows the way to a state of union with Brahma (God). It is well; Let the venerable Gotama be pleased to show the way to a state of union with Brahma, let the venerable Gotama save the Brahman race'.[3]

The above dialogue clearly gives us to understand that Gotama was a firm believer in the existence of God, that he

was thoroughly acquainted with the ways of God, because he was born and bred, as it were, in the world of Brahma (kingdom of God). His training and education were conducted on lines peculiar to the chosen ones of God who have to redeem the world on coming of age. It is a pity that a great reformer who preached the absolute unity of God should be declared a God himself and worshipped like the One true God.

That he was a true Messenger of God sent for the redemption of the world like Abraham, Moses and Jesus, the following quotation may be cited here with advantage :

'Know, Vasethha, that (from time to time) a Tathagata (Messenger) is born into the world, an Arahat, a fully awakened one, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals, willing to be led, a teacher of gods and men. a Blessed One, a Buddha, He, by himself, thoroughly understands, and sees, as it were, face to face this universe——including the worlds above with gods, the Maras, and the Brahmas ; and the world below with its Samanas and Brahmans, its princes and peoples ;——and he then makes his knowledge known to others. The truth doth he proclaim both in the letter and in the spirit, lovely in its origin, lovely in its progress, lovely in its comsummation : the higher life doth he make known, in all its purity and in all its perfectness.' (1)

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The last quotatian throws a flood of light on the assumption that Cotama was a Messenger of God, a Tathagata, an Arahat. He proclaimed the Truth 'lovely in its origin and lovely in its consummation' to the people of this world. He made known the higher (heavenly) life to the people because he himself had known the kingdom of heaven whence he had come.

—: o :—

The best charity is to satisfy a hungry belly.

The Holy Prophet of Islam.

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Arabic is the Mother of All Languages—XVII

Sheikh Muhammad Ahmad Mazhar.

VVI

GREEK TRACED TO ARABIC

According to Maxmuller Sanskrit, Latin and Greek are sisters. The following etymologies will show that Arabic is the mother of Greek as well as of Latin and Sanskrit.

TRILITERAL FORMULA

*ALD, to make to grow	ALD الادة to grow (plants-land).	
ALLEO, to trouble o's self	AL ال to be distressed.	
ALLA, but, otherwise	ALLA الا but, otherwise.	
*ALLO-mai (SAL) to leap	SAL صال to leap.	
*ALL-os, other	AL حال to change.	A/H
MELG, to draw milk	MLG ملج to suck milk.	
MILK (English)	MLK ملق to suck milk.	
ARDO, to water	ARD اراض to be watered.	
ASKEO, to work w. skill	ASK حذق to be skilful.	A/H
APO (AB) away	AB هب to be away.	,,
ATER, aloof	TR تر to retire apart.	
AUO, to get light	AUO ايا sunlight.	
ACHL-US mist over the eyes, trouble	CHL=KL كل to become dim.	
	(sight) كل trouble.	
GEMO, to be full	GM جم to fill to brim.	
GERES, voice, to sing	جرس to give sound, speak sweetly.	
GLAPHO, to scrape	قلف جلف to scrape.	
GRAPHO, to scrape	GRP قرف to scrape.	
GORG-OS, terrible	GRG=GRZ غرض من to be terrified.	
GREPH-OS, curved	GRB عقرب to curve.	
KER (COR) heart	CR=SR سر heart.	
DIEK, to show	DK دق to manifest.	
DERKO-mai, to percieve	DRK در ک percieve w. senses.	
DIER-OS, to run	DR در to run.	
EN, within	EN عن to confine.	
*EDO, gnaw, eat	ED عض to bite w. teeth.	
ELEA-no, to drive	EL ال to drive back.	
ELACH-US, small	ELK علقه a small thing.	

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ELDO-mai, to long for	ELZ علز الى to be fond of		D/Z
ELEGCHO, to accuse	LGS لقس revile, find fault w.		
ENIP-to, to upbraid	ENB انب to reprehend.		
SNUB (English)	(S) NB انب to reprehend.		
EPEGO, to urge forward	EPG=EPZ حفز to push f. behind.		
ERETHO, to stir to anger	ERD حرد to be enraged.		
ERCHO-mai, come or go	ERK حرک to move out.		
ESTHLOS (ESL-os) noble	اصل to be noble.		N/V
ESPER-OS, at evening	SPR شفر to decline (sun)		
EREM-OS, desolate	ERM ارما deserted waste land.		
ER-is, battle, strife	ER یر battle, enmity.		
ELI-OS, sun	EL ال to be bright.		
THURA, door	ترعه door.		
*ICHOR, juice	ISR عصیر juice f. عصر to squeeze.	NV	
*ICHN-US, track	SN سنه track f. سن to follow a path.	NV	
*KAP, handle	KP کف handle.		
*KAID-OS, pit	KD خد trench.		
*KALAM-OS, reed	KLM قلم reed.		
KALP-IS, pitcher	KLP قلیف pitcher.		
KAMARA, camara	KMR کمر tent as a dwelling.		
KANNAB-IS, hemp	KNB قنب hemp.		
KAPR-OS, (APER) boar	APR عفر boar.		
KAPU-R-OS, dry	KP قف to dry.		
KARP-OS, fruit	KRP خرافه gathered fruit.		NV
KARP-OS, wrist	KRB عقرب twist (name after action)		
KARCHA-R-OS, piercing	KRS غرز to pierce.		
KEN-OS, empty	KN خن to empty.		
KINU-R-US, wailing	KN خن to weep.		
KELE-TH-OS, path	KL خل a path.		
KLUZE, to dash as wave	KLS قلس to overrun (sea).		
KLOTHO, to twist	KLD قلد to wind upon.		
KOLAP-to, to carve	KLP قلف to bark a tree.		
KOLLOP, peg or screw	KLB کلاب hooked peg.		
*KONUZ-a, strong smelling plant	KNZ خنز to stink.		
*KOSMEO, to arrange	KSM قسم dispose methodically.		
*KUPH-OS, nimble. light	KP خف to be brisk, light.		
KRAG, to croak	KRG قرق to cluck (hen)		
KRAIP-OS rushing, swift	اغرب run fast غرب swift horse.		

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KRAN-OS, cornice		KRN قرنه corner, projecting angle.	
KARA, top		KRA كراع top of mountain.	
KREKO, to strike lyre		KRK قرقع to knock, beat against.	
KROSS-OS pitcher		KRS خرس large jar.	
KTAO-mai, acquire		KT قت to collect little by little.	
*KTUP-OS, crash of thuder, battle din		KTP خطف to dazzle lightning), to deafen ears.	
KULINDO, to roll	(N)	KLD قلد to wind upon.	
KATHAR-OS, clean		KSR قصر to whiten, bleach.	
KOME, town		KOM قوم abode, dwelling.	
TOWN		TN وطن dwelling.	
LEICHO, to lick		LK لق to lick.	
MALAK-OS, soft		MLK ملق to make soft.	
*MISGO, to mix		MSG مزج to mix.	
*MINU-tho, to cut		MN من to cut.	
*OAR, wife		OAR عورة woman.	
*OD-US, tooth		OD عض to bite w. teeth	NFV.
*OTHO-mai, to reckon		OD عد to reckon	T/D
*ODY-ne, pain of body		OD=OZ اذى suffer harm.	
*OLIG-OS, little		OLG علاق a little of.	
*OMBR-OS heavy rain	(B)	OMR همره heavy rain.	
*OREGO, to stretch, give, grasp		ORG=ORZ عرض to make broad, to present, be within power.	
OROS, boundary, target		عرض boundary عرضه target.	
OROS, mountain		ORS عارض mountain.	
ORUSSO, to dig, bury		RS رس to dig, bury.	
*ORPHA-N-OS, bereaved		ORB حرب to snatch away.	
*BE-REAVE		RV=RB حرب to snatch away.	
ORK-OS row		ORK عرقه a row.	
*OSI-OS, sanctioned by divine law		OSI اوصى to enjoin a th. upon a. o. (God)	
OX-US sharp		OK هک to pulverise by rubbing.	
OSSA, rumour, voice		OS حس voice.	
*OSSE, eye		OS حس see w. mental eye.	NFV
OSTH-US, lower part of back		ST سته buttocks.	
OTL-US, burden		TL تل to lift weight.	NFV
OTOB-OS, loud voice		OTF هتف to cry out, call.	A/H
OTRU-no, to stir		TR طر على to incite.	A/H

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*OUN really	ON ان certainly.	
OUTAO, to hit	OT هت to hit w. stick.	A/H
OPHELO, to increase	OPL حفل to increase	A/H
OPHR-US, brow	OBR عبر margin cf. ابرو, brow.	
*OCHTE, bank	CHT=ST شط bank of river.	
*PARA, from, beside	PRA=VRA ورا behind, before.	
PASSO, sprinkle	PS فث to scatter.	
*PEITHO, prevail upon	PTH فتح ta conquer.	
PESSO, oval stone	PS فص stone of ring.	
PETRA, rock	PDR فادره stone cf. پتهر	T/D
PEGE, fount of water, spring	PG=PZ فز to ooze water. فيض river.	G/Z
PELEK-OS, axe	PLK فلق to cut asundor.	
PETH-OS, wine jar	PTH فتح wide mouthed flask.	
PRA, to burn	PRA=VRA وری to burn.	
PLAX, table land	PLK فلق valley between 2 hills.	
PLAT-US, broad	PLT فلطح to broaden.	
RAXIA, sea breaking on shores	RAK راق to be rippled.	
RINE, a file or rasp	RN=SN سن to whet (knife)	
RIS, nostril	RS رز to resound.	NFV
ROIZ-OS, whizz	RZ رز sound f. afar.	
RUZO, snarl, growl	RZ رز rumbling sound.	
ROX-TH-OS, roar	RXTH=RKS رغش to make noise.	
*SEMA, mark	SEMA سيما mark.	
STILE, drop	STL ستل to fall drop by drop.	
*SPHAL, to cause to fall	SPL سفل to lower a.o.	
SPHEN, wedge	SPN سفن wedge.	
TER, rub hard	TR طر to whet (knife)	
TEM, to cut	TM طم to cut.	
*TREPO, to delight	TRB طرب joy.	
TLAO, to bear	TL تل lift or carry (weight)	
TOP-OS, place	TP طف raised ground.	
TRACH-US, rough	TRS=SRS شرص rough	T/S
TENAO, to gnaw at	TN=SN سن sieze w. teeth.	T/S
TRAU-L-OS, twittering	TR=SR صر to squeak	T/S
THLIBO, oppress	TLB=SLB سلب to plunder.	T/S
THOL-OS, mud	TL=SL ثله mud.	T/S
THULAK-OS, bag	TLK=SLK شلاق bag.	T/S

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TREMO, to tremble	TRM ترمع to tremble.	
TREPO, to turn or direct	TRP طرف عن to turn, drive back.	
*TRPHO, grow, increase	TRP ترف prosper, luxuriate.	
UDOR, rain	UDR عدر abundant rain.	
*UTHL-OS, idle talk	UTL عطله *idleness*.	
PHEN-ax cheat	PN فن to deceive.	
*PHTHA, to do first	PTH فتح to begin, open.	
PHTHIO, to fade	PT فوت to fade.	
CHLAZA, pelting shower	KLZ قلز too shoot arrows.	CH/K
*CHLAO, to loosen	KLA خلع to luxate.	
*CHALEP-OS, painful, difficult	KLP كلف be pained, impose a difficult task upon.	
CHELE, cloven-hoof, sea-bank	KL خل to slit كلأ river bank.	
*CHRON-OS, time	KRN قرن time.	
CHAL-OS, sheer wine	CHL=SL صل to clarify (beverage)	CH/S
*CHARA, rejoice	SR سر to rejoice, *cheer*.	
CHER, knave	SR شر to be wicked.	
*CHORI-ON, membrane	SR اسر to conceal.	
*MESSIAH, anointed	MSH مسح to anoint.	
CHIRO, to anoint	SR صهر to anoint	
SPEIR-ON, piece of cloth, scatter	سفره table cloth سفر to disperse.	
SPER-ma, seed	SPR سفر to scatter	
SEED (SA) scatter	SA صاع to scatter. cf ذرأ to scatter, to sow.	
ORJE, propension	ORJ عرج to incline.	
OPHIS, serpent	OPS حفث serpent.	
SKEP-OS, to prop	SKP سقف to roof.	
SKOLI-OS, entangled	SKL شكل to entangle.	
SEZ, moth, worm	SZ=KZ قز silkworm.	S/K
SIR-OS, pit, vessel	SR=KR قعره pit قرو vessel.	H_2
SIT-OS, food	ST=KT قوت food.	
SPA-N-OS, lack	ST=KP خف to decrease.	
SPE-OS, cave	SP=KP كهف cave.	
SOL-OS, lump used in throwing	SL=KL قلاعه lump of clay.	
CLOD-d	CL قلاعه lump of clay.	
SOR-OS, vessel urn	SR=KR قرو vessel, trough.	
STERIO-mai, to want, lack	STR=KTR قتر poverty.	

(Continued on Page 460)

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Is this True Representation ?

' SHAHSWAR '

The article on the life of the Holy Prophet of Islam, appearing on pages 521-523 of Volume 13 of Richards Tropical Encyclopaedia, published by the Richards Company Inc., New York, contains palpably incorrect material about the life and mission of the Holy Prophet Muhammad *peace and blessings of Allah be on him* and is bound to wound the susceptibilities of Muslims all over the world.

The contributor, consciously or unconsciously, has maligned the Holy Prophet by

(a) reproducing two old prints purporting to be the portraits of the Holy Prophet and

(b) alleging two great mistakes on his part—one "in trusting to the sword" and the other "in marrying several wives". 1

As regards the prints, it is historically established that Prophet Muhammad was averse to his portrait being taken in one form or another. He never formally sat for a painting or had his sketch done. It is therefore evident that all known prints purporting to be of him must be spurious and the work of enemies anxious to make a travesty of his noble figure. It is highly significant that the prints widely differ from one another and lack the kind of physiognomic unity which distinguishes a genuine work from a spurious one. To make it more puzzling, nobody has yet disclosed the names of the authors of these prints or the sources from which they have been obtained. What is more, the figure of the Holy Prophet shown in the prints is vastly different from the authentic descriptions of his person which have come down to us. For instance, the style of his moustache in the prints can never be that of the Holy Prophet because It is contrary to his own teaching. He never approved of such long, bushy moustaches, but, on the contrary, advised his followers to trim them to level with the upper lips. The headwear with the coronet attached to it is also essentially un-Arabic in character,

and historically untrue. It approximates to a turban worn by Persians in olden days rather than anything worn by Arabs as part of their national dress. To every dispassionate observer, the whole thing would appear to be a caricature of the Holy Prophet—a clumsy attempt of the enemies to represent him as a cheap personality with bellicose tendencies.

As regards the two mistakes alleged to have been committed by the Holy Prophet, the allegations are equally baseless. To deal with the first : All wars waged by the Holy Prophet were purely in self-defence. The Quranic permission to fight is contained in the following verses :

اذن للذين يقاتلون بانهم ظلموا ـ وان الله على نصرهم لقدير ـ
نالذين اخرحوا من ديارهم بغير حق الا أن يقولوا ربنا الله ـ ولو
لادفع الله الناس بعضهم ببعض لهدمت صوامع وبيع و صلوات
ومساجد يذكر فيها اسم الله كثيرا ـ ولينصرن الله من ينصره
ان الله لقوى عزيز ـ

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"Permission *to fight* is given to those against whom war is made because they have been wronged—and Allah indeed has power to help them—Those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allah'—And if Allah did not repel some men by means of others there would surely have been pulled down cloisters and churches and synago. gues and mosques wherein the name of Allah is oft commemorated." (22 : 40-41)

These verses clearly show that war was first made by the opponents of Islam on the small band of Muslims. When the Holy Prophet was ordained to preach Islam to his countrymen at Mecca, he and his followers were subjected to every kind of persecution. The situation eventually became so intolerable that the Holy Prophet advised his adherents to quit Mecca and pro ceed to Medina. They did so. Later, he followed them with the remainder of his brave band. But the Meccans would not

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allow him any respite even at Medina. They pursued him with an army. He had, therefore, to face them in self-defence in accordance with the permission contained in the Quranic verses quoted above.

The locality of the first three battles—*Badar*, *Uhad* and *Ahzab* in itself is sufficient proof that the Founder of Islam was on the defensive. The distance between Mecca and Medina is more than a hundred and fifty miles. *Badar* is at a distance of thirty miles from Medina and *Uhad* twelve miles from Medina, whereas the third battle was fought inside Medina, the attackers laying seige to the city.

The Quranic permission to fight is subject to the following conditions :

(a) 'Permission to fight is given to those upon whom war is made because they are oppressed.'

(b) 'And fight with those who are fighting against you and drive them out from where they drove you.'

(c) 'But if the enemy desists, there should be no hostility except against the oppressors.'

(d) 'Men are not forced to accept or renounce a religion but are at liberty to profess any religion of the truth of which they are convinced.'

The Quran has thus laid down the broad principles of religious freedom. It is significant to note that Muslims are to lay down their lives not only to put a stop to their own persecution at the hands of their opponents and to protect their own places of worship but also to protect churches, synagogues, temples and cloisters belonging to different religious denominations with the object of ensuring religious freedom.

Muslims lived up to this ideal and every commander of a Muslim army had explicit orders to respect all places of worship. There is not a single instance where a non-Muslim was forced to accept Islam in the days of the Holy Prophet or his Caliphs. Does it not explode the myth that Islam was spread at the point of the sword or that the Holy Prophet ever believed in the effic-

acy of brute force? The fact is that the Holy Prophet fought his enemies more or less on the same principle which actuated the Allies to declare war against Imperialist Germany in 1914 and against Fascism in 1939. He had in fact no other alternative. Perhaps the only difference was in the technique of warfare and in the treatment meted out to the fallen foe—the Islamic way being more liberal and humane. If the Allies were justified in unsheathing the sword against determined aggressors in order to preserve the essence of democracy, religious freedom, and peace in the world, why should the Holy Prophet be blamed for acts which he performed for identical reasons?

I now come to the charge of several marriages levelled against the Holy Prophet. It must be borne in mind that Prophet Muhammad contracted his first marriage with a widow fifteen years his senior, at the age of twenty-five. Nevertheless, he spent no less than twenty-seven years with her, until her death, without taking another partner, which he could have done conveniently according to the order of the society he lived in. True, he did marry a virgin and some widows after the death of his first wife. Some of the widows he married had passed the age of marital relations. Their husbands had died in the cause of Islam, leaving them practically helpless. It would have been objectionable to keep them under his roof without taking them in lawful marriage. Had he given them protection merely as ladies in distress, the custom would have led to much abuse because nobody could lodge a lady in his house unless she stood in the prohibited degree of relationship to him. The only commendable and virtuous course was the one adopted by the Holy Prophet.

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One must remember that the Arab society in those days did permit polygamy. Where was the harm then if the Holy Prophet gave the protection of his name and house to the otherwise helpless widows not out of any passionate cravings, but in a spirit of pure charity? In this he was not alone. Prophets before him like Abraham, David, Solomon and many other patriarchs of the House of Jacob had offered their roof to more than one wife.

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Some marriages of the Holy Prophet were intended to bring about harmony between antagonistic Arab tribes and thus pave the way for the spread of Islam. Others, like his marriage with Zenab, were meant, among other charitable considerations, to teach a practical lesson to his followers. His marriage with Zenab was contracted to dispel the notion prevalent in those days that a person could not marry the divorced wife of his so-called adopted son. The Prophet proved by his marriage with Zenab that Islam does not formally recognise the law of adoption of children and as such there is no bar to a man marrying the divorcee of his 'adopted' son. At the same time, he struck a blow at the old Arabic custom which looked down upon marriages with women who had once been the wives of slaves like Zenab's previous husband. Being the ex-wife of a slave, Zenab's marriage was a taboo to the free Qureish and the Prophet's marriage to her was in fact a favour and an act of charity. He thus exemplified the principle of equality among mankind in general and Muslims in particular.

A word about the institution of polygamy in Islam. It is a law which is to be brought into operation only when certain conditions are fulfilled. Normally a Muslim may not have more than one wife. If he takes more than one he must treat them equally. What is more, a woman cannot be married without her consent. No husband can take a second wife without the consent of his first wife and the husband shall have to divorce the first if she so insists. It will thus be seen that Islam has provided. necessary safeguards for persons against polygamy, if temperamentally they find marriage unbearable.

The writer in "Tropical Encyclopaedia" has referred to quarrels arising among the childern of the Holy Prophet from his different marriages. I do not know what quarrels he is referring to. I, for one, cannot recall any quarrels which allegedly 'tore Arabia and Islam to pieces in the process'. Islam, as every student of history knows, did not show signs of weakness following the death of the Holy Prophet. On the contrary, because of its dynamic teachings, it went on flourishing until it had established a secure place for itself not only in Asia but

in Europe as well. The decline of Islam was mainly due to the spirit of decadence which overtook the Muslim people as a direct result of their apathy and indifference for the spiritual and moral values inculcated by the Holy Quran and practised by the Holy Prophet. But the fault was not with Islam as such; its teachings are as powerful today as they were 1300 years ago. If a patient refuses to take medicine, the fault does not lie with the doctor but with him.

Thus it will be seen that the evaluation of the life and work of the Holy Prophet in the article appearing in Richards Encyclopaedia is incorrect and is to be deplored. I am sure the publishers will take necessary steps to replace it by one based on a dispassionte study of the noble mission of the Founder of Islam.

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(Continued from page 454)

HOMONYMS

ERSE, dew, rain, younganimal	رش sprinkle fine rain رشا fawn.	H_2
*KLEP-to, conceal, decieve	غلف to cover خلب to decieve.	,,
SIR-OS, pit, vessel	SR=KR قعره pit قرو vessel.	,,
*CHAR, to rejoice, farewell	SR سر rejoice سرح send away.	,,
CHELE, cloven hoof, sea-bank	KL خل to slit, كلا river bank.	,,
OTHEO, shove onwards, push	OT هت to strike حطاء push back.	,,
EREIDO, to prop, hurl, be firmly fixed	ارداً to prop رد to throw. ردح to be firmly fixed.	H_3 ,,
KOP, smite, cut, fell	كف slap كاف to cut خفأ to fell.	,,
KOLP-OS, bosom, fold, womb, vale, gulf, bay	خلف udder, غلاف covering فلق ravine between two hills	,,
ERRO, to wander, lose, perish	عار wander حار loseway هار to be ruined.	,,

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